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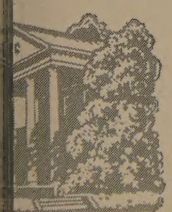
FINDINGS

FEBRUARY 1959

From "He Who Must Die" (see page 4)



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10 Some Memorable Sundays

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17 Creative Art Contest

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Devotional Books for Lenten Reading

The Wonder of Prayer

By SHELTON HALE BISHOP

Foreword by the Rt. Rev. Austin Pardue

THE WONDER OF PRAYER is a book of many uses. Some will use it as a personal guide for deepening their spiritual life. Parents may use it as an aid in teaching children to pray. Those conducting prayer groups will find it of great help, because it brings home so forcefully the wonder of God's continual breaking through into the human realm with manifestations of His love.

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Letters:

• Confirmation Instruction

Just a note of appreciation for your very fine articles on Confirmation. [FINDINGS, September and October, 1958] I used many of the basic guides such as book reports, a final exam, evaluation sheets, etc. They were excellent. The curriculum was based on the question, "Do you accept Jesus Christ as Lord and Saviour?" and what this means in terms of the teenager's life. We also had a two-day conference at the end of the confirmation classes in which we discussed "Jesus Christ as Lord and Saviour" in terms of the demands made upon us, that is, how we participate in the ministry of reconciliation as, having accepted Christ, we assume our position as confirmed or "ordained" members of the Church. The bishop, who was to confirm the teenagers on Sunday, came for lunch the day before and spent the afternoon with them.

I can truthfully say that this confirmation preparation was the most successful I have been privileged to be a part of. My only wish was that you could elaborate on your curriculum, although I must say I was quite pleased with what we had developed here at Grace Church.

Though our program is still in its embryonic state, there has been a great awakening in the parish, particularly among the parents, when they saw that certain demands were made of the children. This in itself begins to communicate that we are "playing for keeps." One other thing that we did here, which I found was really a corollary to your suggestion about having the children recite memory work to a member of the congregation, was that we not only had them recite to a godparent if possible, but we also invited the godparents to the service and seated them across from the confirmands.

(The Rev.) Roger O. Douglas
Assistant Rector, Grace Church
Orange, N.J.

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FINDINGS

Contents for February 1959 **Volume 7, Number 2**

ARTICLES

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8 **Preparing for Easter** *is the purpose of the Lenten observances. The Rev. Reamer Kline, rector of St. Mark's Church, New Britain, Conn., here suggests ways in which the Lenten collects and other materials may be used in chancel talks, in the classroom, or in personal meditation.*

10 **Some memorable Sundays** *are recalled by Mrs. John C. Besson, who has taught the same group of girls for three years at St. Mark's Church, New Canaan, Conn.*

14 **A new program for vacation church schools** *is announced by the Department of Christian Education. Elinor M. Eccles, editor of the Children's Division, describes these materials.*

16 **Presiding Bishop names Department advisers:** *Members of National Council and other persons assigned to the Department of Christian Education and its several Divisions.*

17 **Creative Art Contest,** *a project for church school children, is described by Kitty G. Haworth, Staff Assistant in the Department of Promotion.*

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Acknowledgments: Photographs on cover and page 4 by Kassler Films, Inc.; on page 6 by Religious News Service; pages 10, 11, and 12 by E. J. Cyr; page 15 by Clark and Clark; page 18 by Toge Fujihira.

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Sight and Sound

Extraordinary Film Draws on Modern Conflict to Dramatize the Passion of Christ

A truly great religious film has recently been released to the nation's theaters. Because it is a foreign film, it probably will not receive the publicity of a DeMille "classic," and therefore we give space in FINDINGS to alert you to it. The film, entitled *He Who Must Die,* comes from France where it was chosen to represent that country at the Brussels World's Fair, 1958.

He Who Must Die tells the story of a town on the island of Crete where every seven years a Passion drama is given. Months before the drama, the cast is chosen by the town's priest, who admonishes the players to begin living the lives of the Biblical characters in prayerful preparation for the awesome performance. In the year about which the story revolves, the Passion play is never produced, but it actually takes place in the life of the community without the citizens, or the Church, being aware of the fact. In the end, the shepherd's passion in reconciliation and mediation of truth and love movingly echoes our Lord's passion. The various counterparts to the Biblical personalities each convincingly plays his role anew. When the film ends, the shepherd has been killed, and the man who has reluctantly played Judas is responsible for the death.

Katerina and Manolios, the counterparts of Mary Magdalene and Jesus in *He Who Must Die.*

The author of the film, Nikos Kazantzakis, has devised an original solution to the problem of portraying Christ in motion pictures. He solves the problem by building a two-level communication. At the fore is always the modern conflict. If the audience perceives the deeper story, it has done so by seeing it through the symbols of the film. The shepherd is always the shepherd; his portrayal of Christ is always *our* act of interpretation.

The director, Jules Dassin, is a knowing director. He has to his credit such films as *Rififi* and *The Naked City.* The directness of his communication, his casting of professional actors, his use of amateurs, his almost naïve approach to great ideas by way of everyday events is reminiscent of the great films in the semidocumentary tradition.

How to Use the Film

What may we say in practical terms about how this film might be used? If children in church school have seen the film and mention it in class, the teacher should be alert to possible values in discussing the story with his pupils.

Junior boys and girls may be a bit confused, though "moved," by the presentation. Therefore, the teacher might help in uncovering the confusion and straightening it out. The historical parallel might also be explored, giving reality to the possible motives of Pilate, Caiaphas, and others in the Passion narratives by exploring the motives of the film's characters.

Classes of young people or youth fellowships might organize a theater party in order to see the film together. Or the parish might sponsor a performance for families with older children. When a theater group is organized by the parish, an introduction to the film should be given the previous week. A follow-up meeting should also be planned to provide an opportunity for group discussion of the film. *He Who Must Die* offers an extraordinary potential for use by the Church. It should not be neglected.

National release of the film will begin about the end of January. Showings will be held either in theaters where regular films are seen or in art theaters. Local churches may inquire about plans in their own community from either type of theater, or they may make arrangements for special bookings. Inquiries may also be addressed to Kassler Films, Inc., 251 West 42nd St., New York, N.Y.

Filmstrip Reviews

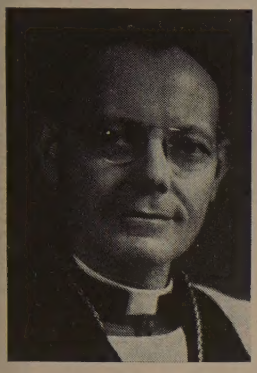
Heroes for God Series. Six filmstrips and three records in the set: *Patrick, Margaret of Scotland, Christopher, Martin of Tours, Nicholas,* and *Francis of Assisi.* Cathedral Films, $33.75.

Here is a series which can be recommended without reservation! Each filmstrip is an asset to the set as a whole. No doubt each of us would wish the inclusion of other figures from the Church's heritage, but few would omit any now included in the series.

The filmstrips may be used with people of all ages. Without the records, many of them may be used with children in the primary grades. With the records, the filmstrips may be used with adults and older children (fourth-graders through senior-high-school students). Seasonal utilization is also suggested by the series: *Nicholas* during Advent, Christmas, or Epiphany; *Patrick* before that saint's day. If St. Christopher medals are popular among your junior-high or senior-high groups, then this story will help to give them meaning. The art work has real merit. A sincere effort has been made to maintain historical accuracy in the visual presentation. The recordings are likewise superior. The scripts show dramatic inventiveness and have been well produced. A few errors in dialects are unfortunate, but the music represents a significant achievement in sound filmstrip production. *Heroes of God* sets a new standard for measuring future productions.

—JOHN G. HARRELL

The Bible and Christian Education



The Bishop of Easton, a member of the Lambeth Conference Committee on the Bible, calls for a rediscovery of the Word of God in action in the Church's liturgy, her education, and her ways of service.

by Allen J. Miller

WHENEVER we talk about the "place" of the Bible in Christian education we are really raising the question of its importance. We are in effect saying that we should like to know what actually is the relationship between the Bible and a scheme of education that we should like to call Christian.

We are right in being concerned about this relationship. A scheme of education which omits, makes slight use of, or misunderstands the Bible can easily become a bare outline of method—correct as far as method goes but empty as to content or substance. On the other hand, to present the Bible without some clearly thought-through method is to make it almost certain that the Bible, by many, will be misunderstood and wrongly used.

If, therefore, the Bible is related to education as substance is to method, our very first matter of interest ought to be a right understanding of the Bible itself. In this connection two developments in scientific study cannot be ignored—the appearance of textual criticism and the announcement in 1859 of the theory of evolution.

Understanding the Bible

A restricted form of textual criticism was practiced by the Church in the Middle Ages. (See Miss B. Smalley, *The Study of the Bible in the Middle Ages.)* This interest, although limited to a consideration of the genuineness of the Latin Version, did obtain a more accurate knowledge of the text. It remained, however, for J. Wellhausen and Carl Lachman, Old and New Testament scholars of the nineteenth century, to make free application of the scientific method to the Scriptures. Wellhausen showed that four different documents can be distinguished in the Pentateuch. Lachman suggested that Mark was in fact the first Gospel to appear and that Matthew and Luke made use of Mark in their gospels. From this time forward, textual criticism has remained a serious and indispensable part of the Christian scholar's task. It also has become a means upon which we lean very heavily for a better understanding of the Bible. The 1958 Lambeth Conference, in recognition of the great debt the Church owes to these devoted Christian scholars, passed the following resolution: "The Conference gratefully acknowledges our debt to the host of devoted scholars who, worshipping the God of Truth, have enriched and deepened our understanding of the Bible, not least by facing with intellectual integrity the questions raised by modern knowledge and modern criticism. It also acknowledges the Church's debt to the men and women in our universities, colleges, and schools who by their teaching and example inspire new generations to love the Scriptures."

When Darwin wrote his *Origin of Species,* a second development appeared which was to affect our view of the Bible. At first, it was thought that the effect of the application of the theory of evolution to Scriptures was to do damage to the veracity of the Book itself. We now see, however, that one of the great truths of the Bible is the fact that God does have a plan, that Christ is at the center of that plan, and that what went before Christ was by way of preparation for His coming. J. S. K. Reid sums up this positive effect of historical science on Scripture as follows: "But Christ does give a centre to the whole of history, and history thereby acquires a whence and a whither, or in other words a direction. This direction it derives from the saving plan of God." *(The Authority of Scripture,* p. 23)

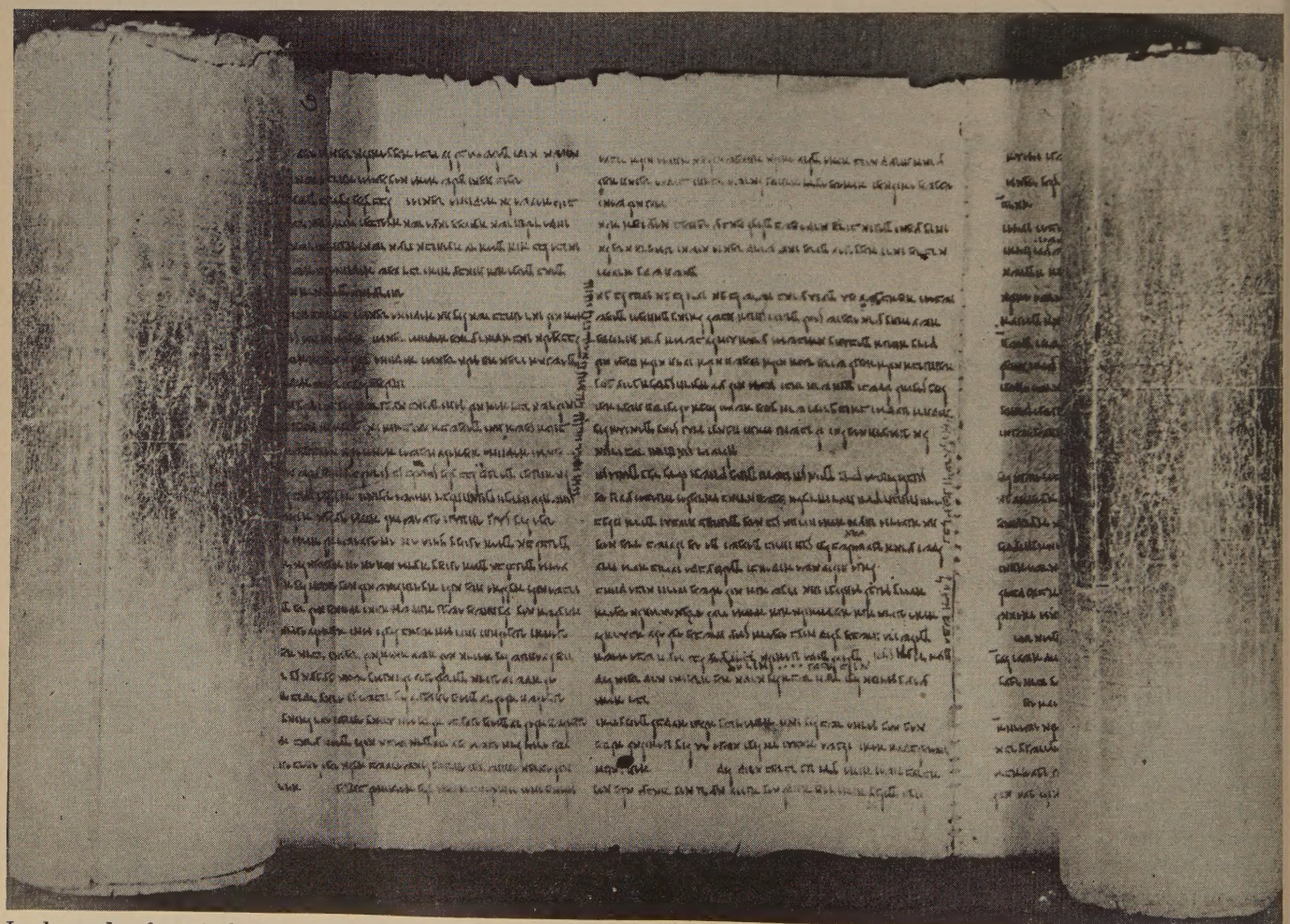
Textual criticism and historical science have helped us to keep our attention focused upon the living authority of the Bible. They have helped us to see, too, that inflexible views of inerrancy and literal authority are not tenable. The Bible is a message-inspired book rather than a letter-inspired

one. The assumption that the Scriptures were verbally dictated and therefore inerrant is quite a modern theory. It is part of the recurrent movement of history from living authority to literal authority. And an emphasis upon literal authority is usually "the mark of the ebb-tide setting in." Rabbinical exegesis followed the age of the prophets; a concern for doctrinal correctness followed the preaching of the apostles; and Protestant orthodoxy followed the work and witness of the Reformers. Our concern ought to be to interpret the authority of the Bible in a living way rather than as a deposit of faith to be assented to. It ought to reveal God not only as having spoken in the past but also as speaking now.

The Word of God

This leads to the question, "What is it that the Bible has to say?" We know and speak of the Bible as the Word of God. And so it is. But we should be aware that whereas this Word is discovered within the words of the Bible, it is at the same time independent of them. Within the words we discover the Word. This Word, it appears, is always associated with action, which is God's way of speaking. It was by God's Word that the world was created and that it is sustained, and it is by God's Word that the events of history are ruled. It was by God's Word that Israel was delivered; prophecy came to her and judgment fell upon her. It was the Word, too, that brought her consolation and restoration.

Then, in Jesus, God spoke again—fully and finally. For in Jesus "The Word became flesh and dwelt among us." The Word of God in Jesus speaks in a final way both by way of revelation and in redemptive act. In a unique way Jesus is the Word and He is, therefore, the key both to the Old Testament as well as to the New. When our central thought is of Jesus Christ as the Word of God, then the Old Testament is seen as God's Word of *Promise* and the New Testament as God's Word of *Fulfillment.* It is because the books of the Bible are seen in this relationship that they have authority, that they speak with authority, and that we believe them to be inspired by God. It was the discovery of this truth that led Luther to say that "in all Scripture, there is nothing else than Christ, either in plain words or in involved words." And again, in his commentary on the Book of Romans, he says, "The whole Scripture is about Christ alone everywhere if we look to the inner meaning." And Lambeth sums up this truth for us concisely and forcefully when it says that Christian truth "is bound up with the belief that in Jesus Christ there has been a unique revelation and a unique redemptive act, prepared for by a unique



In the study of original manuscripts like this scroll of Isaiah from the Dead Sea scrolls, scholars today are using techniques of modern science, which are God's gifts to our growing knowledge of His world and His Word.

action of the living God in Israel and interpreted by a unique action of his Spirit in the Apostolic Church. Therein lies the importance of the Bible for all time." *(The Lambeth Conference 1958.* Greenwich: The Seabury Press, 1958, Part II, p. 8–9)

Christian faith is a response to this truth. It affirms that God has thus spoken and endeavors to demonstrate this belief in ways of action, ways which express acknowledgment that it is this God—through His Word—who has created us, sustains us, and rescues us. This witness is made in and through the Church, the community of witnessing people wherein is found both the indwelling of the Holy Spirit and fellowship with the Living God.

The Church, the Bible, and the Word

Because our faith in the Word of God is expressed in and through the Church, it becomes extremely important that the ways of worship, education, and service be such as to make possible the fullest and most articulate expression of the Christian faith.

A word of warning ought here to be given. In developing means whereby the Christian faith is expressed, we should keep in mind that Church, Scripture, and Word are all three in one context. They cannot be separated one from the other. We may separate them for the purpose of study, but we must be aware while we are doing it that such separation is arbitrary and unreal. Unawareness of this unity can lead to the development of three separate theologies: the theology of the Church, the theology of the Bible, and the theology of the Word. A most serious error can then be made, that of selecting one of these theologies, according to interest, and minimizing or rejecting the other two.

Scripture cannot be isolated from the Church. Although the Church in the Old Testament and the Church in the New Testament preceded their Scriptures in time, neither Scriptures nor Church can be understood one apart from the other. The Christian Church is witness, guardian, and interpreter of its Scriptures. But it is not "over" the Holy Scriptures, it is rather "under" them. The Old Testament Scriptures of Promise find fulfillment in Christ and in the apostolic witness to which the Church must forever bow.

It is because of this importance of Scripture in relation to the Church that the reading of the lessons in our services ought to be listened to with great care. As far as it is possible, the reader ought to understand the meaning of the lessons before reading them and then ought to read distinctly and in such a way as to convey that meaning. Modern translations ought here to be of great value. Sermons, as a rule, ought to be based on these lessons which have been clearly understood and clearly conveyed. Lambeth has this to say about the importance of expository preaching: "No part of the work of the preacher matters more than the exposition of the Scriptures which are read in the services of the Church." *(The Lambeth Conference 1958,* Part II, p. 14) Especially in the Holy Communion, the reading of the Epistle and the Gospel and the preaching of the sermon ought to be done with utmost care, as the Word in the Scriptures here becomes more vivid in "the nearness of Jesus who is the Word in the sacramental presence and gift." Thus "the Eucharist is illuminated by the Scriptures; and the power of the Scriptures is enhanced by their use within the Eucharist." *(Lambeth Conference 1958,* Part II, p. 14)

The Bible in Christian Education

The study of the Bible is much more than a study of history or of literature. It is a search for God and for the message that He may speak to us. It may be helpful, therefore, if those having to do with church school courses keep in mind that the Bible is essentially a book about God. History, of course, cannot be ignored, but the main theme of the Bible is the revelation of God. In all such courses the Old Testament ought to be presented as the unfolding of God's purpose which finds its fulfillment in Christ. Those parts of the Bible should be stressed which show forth the Hebrews' growing understanding of the nature of God. Beginning with the clan-God of Abraham, the teacher ought to guide his class to the Alpha-Omega vision of God in Second Isaiah. He should linger long with the prophets and stress the works of Amos, Hosea, Isaiah of Jerusalem, Jeremiah, and Second Isaiah. As students begin to grasp the Old Testament as Promise and the New Testament as Fulfillment, they will find themselves moving back and forth from Old to New and from New to Old, enjoying with delight their new discovery of the unity of the Bible.

In any scheme of Christian education the New Testament should have the central place and the largest allowance of time. For it is in the New Testament that we are confronted with the greatest moment of our human race—the moment, in time, when God breaks into history in a new way. It is not possible in this brief article to suggest methods and techniques of presenting the Bible to various age groups. [See Deborah Vaill's article, "Using the Bible with Primary Children," in the May, 1958, issue of FINDINGS. Teacher's manuals in the Seabury Series also give this kind of help.] But I would like to recommend one splendid book, *Teaching Scripture: A Book on Method,* by Margaret Avery, former principal of St. Christopher's College, Blackheath, England. (A revised edition was published in 1954 by the Religious Education Press, Ltd., and is available through S.P.C.K. at 6s. 6d.)

As a concluding word, I should like to suggest that the reading of the Bible by individuals, by families, and by study groups ought to be done with the understanding that the Bible is message-inspired rather than letter-inspired, that the message places Christ at the center, and that the Old Testament with Promise looks forward to Christ while the New Testament in Fulfillment shows Him forth. Such reading ought, too, to be done with a sensitive conscience and in a listening mood. For it is the Word of God, for us, that we want to hear. And we hear that Word in Scripture when there is understanding, expectation, and readiness to follow.

The Prodigal Son, by Heinz Warneke
Courtesy of the National Sculpture Society

Preparing for Easter

Suggestions for personal meditation, for "chancel talks," or for use in classrooms to help adults and children get to the heart of the Gospel during Lent.

by Reamer Kline

In Lent, the Church looks ahead to Easter. If no interpretation of Easter is implied through the six Sundays in Lent, the parish will come to Easter without proper preparation. There are no "Sundays before Easter" as such. The festal day itself may be crowded and exciting, but it will pass swiftly with little chance for real teaching. Likewise, teaching in the post-Easter season on "what Easter meant" is bound to be anticlimactic.

Lent is more than "giving up." As Massey Shepherd points out, "We are recovering again the positive values of Lent as an opportunity for the deepening and strengthening of our knowledge and devotion." (*The Worship of the Church*, pp. 110–111) The theological significance of Lent and Easter is ably described by Easton and Robbins in *The Eternal Word in the Modern World* (pp. 91 and 126). Be sure also to read the section in *The Worship of the Church* (pp. 107–111) called "The Primacy of Easter." See also Corwin C. Roach's new book, *In Spirit and in Truth* (Morehouse-Gorham Co., $3.85).

The collects for the several Sundays in Lent are rich in meaning and will help us to prepare for Easter. In the paragraphs that follow, an interpretation is given of the emphasis of these collects. Additional material is also suggested for those who may want to introduce or expand their treatment of the collects by the reading or telling of a story.

The First Sunday in Lent

The word *first* has meaning only if an occasion begins a series. One time only, and never again, is not a "first time." Only our keeping the other Sundays in Lent will make this truly a "first Sunday in Lent."

In its first six words our Collect for today reminds us that the things Jesus did, He did for a purpose—"for our sake." Every collect in Lent has a "purpose phrase," always involving us: "for our sake" (Lent I); "that we may be defended" (II); "be our defence" (III); "that we . . . may mercifully be relieved" (IV); "thy people . . . preserved evermore" (V); "we . . . be made partakers of his resurrection" (VI).

Likewise, the disciplines we undertake in Lent we must do for a purpose—but not that of showing off how good and how religious we are.

This is true of fasting. In its only definition of fasting, the Prayer Book defines it in terms of purpose: "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." (Prayer Book, p. 1i)

Story material: Once there was a queen who threatened to kill the prophet Elijah. He fled into the wilderness. Only after a fasting journey of forty days was he able to hear the still small voice. (Fill out detail from I Kings 19:1–18.)

The Second Sunday in Lent

Today's Collect states that we are not strong enough all by ourselves—"we have no power of ourselves to help ourselves."

We can always do more for others than for ourselves. This was true even of Jesus: "Physician, heal yourself" (Luke 4:23); "He saved others, he cannot save himself" (Mark 15:31). Our selfish efforts grow weak. Our work for others is strong.

The Collect tells us that our dangers are from

two directions, from without and from within. We do most of our worrying about the former. But the danger from within is usually greater—"evil thoughts which may assault and hurt the soul." This is the power of sin, the power by which lives are ruined. Against this danger from within, our best effort is constantly necessary. But we need more than that—God's power, too! "Keep us . . ."

Story material: David had come unscathed through many dangers from without: a lion, a bear, a giant. (I Sam. 17:34; I Sam. 17:4–8) But one evening he saw the wife of one of his soldiers and wanted her for his own. This evil thought led David on to being a liar and a murderer and brought upon him his most bitter remorse. (See Psalm 51.)

The Third Sunday in Lent

"Look upon the hearty desires of thy humble servants," that is, upon the deepest desires of our hearts. Suppose, right now, God were to grant your dearest desire. Would you be proud of it?

Life is full of the tragedy of having the wrong desires, of desiring wrong things. Given his choice of anything he might wish, Midas chose that whatever he touched would turn to gold. He nearly starved to death. (See Bulfinch, *Age of Fable.)* As Oscar Wilde observed, "In this world there are two tragedies. One is not getting what you want, and the other is getting it."

The emphasis of the world is on how to get what we want. The emphasis of our Faith is to want the right things, to "desire that which thou dost promise." (Prayer Book, pp. 174 and 285)

Story material: The daughter of Herodias pleased the king by her dancing. "And he vowed to her, 'Whatever you ask me, I will give you' . . . And she went out, and said to her mother, 'What shall I ask?' And she said, 'The head of John the baptizer.'" (Mark 6:23–24) Herodias chose a wish in fulfillment of her hatred. A better choice would have greatly changed her life for the better, beginning right then.

The Fourth Sunday in Lent

The Collect sets before us the great contrast between the punishment which we deserve for our evil deeds and the merciful relief we may ask through the comfort of God's grace. This is the Gospel.

Prayer Book and Scripture again and again refer to us as children and to God as the Father. Children deserve little. They can't do much work, they often misbehave, and most of the time they are thoughtless. Yet their parents give them everything they need. Parents do this not because the children earn or deserve these things, but because the children are theirs and they love them. So too God treats us! (See "The Grace of God" in *More Than Words*, Rev. Ed.)

Story material: The parable of the Prodigal Son (Luke 15:11–32) may well be told here, in full detail. This boy deserved nothing. He got everything. On Easter we shall hear how Jesus "hath restored to us everlasting life." (Prayer Book, p. 78) We have not deserved this, and shall not. It is a gift, given free for love's sake—grace!

The Fifth Sunday in Lent

On these Sundays in Lent we have been thinking about the collects. Let's take time this morning to learn something about them. A collect is a short prayer. Usually it is only one sentence long. Collects usually have these parts: First, *a salutation* such as "Almighty God." When we greet a person, we greet him by name. Our relation to God is that of persons to a Person, so we greet Him by name. Second, a collect says *something about God*, like "who hatest nothing that thou hast made" (Ash Wednesday). Third, *the petition*, or what we are asking. In the Prayer Book, the petition usually is indicated by a capital letter, even though it does not start a sentence. For example, "Keep us . . ." (Lent II). Fourth, *the reason* for the petition, or *the result hoped for*—"that by thy great goodness . . ." (Lent V). Fifth, "through Jesus Christ our Lord." Our pathway to God is through Christ. Sixth, "*Amen*," which is the Hebrew word meaning "so be it." When we say "Amen," we are saying "I join in this too!"

Story material: Ali Baba could go in and out of the treasure cave by calling on the spirit who controlled it by name, "Open, Sesame!" His brother-in-law, not knowing the name, could not invoke the spirit and perished in the cave. (See "Ali Baba and the Forty Thieves" in *The Arabian Nights.)* Our relationship with others is that of person to person, through their names, the mark of personality. And the same with God. Hence in each collect, we call on God by name. So, too, in Holy Baptism each of us is given a name, and on that occasion our name and God's Name are linked: "John Peter, I baptize thee In the Name of the Father . . ." (Prayer Book, p. 279)

The Sixth Sunday in Lent

Our thinking about Palm Sunday must go further than just palms and the picturesque atmosphere of the day. Palm Sunday should be related to Lent, of which it is a part, and to Easter, toward which it points. The Collect gathers up the whole Christmas, Lenten, and Easter themes: ". . . to take upon him our flesh, and to suffer death . . . grant, that we may . . . be made partakers of his resurrection."

On this journey, from Incarnation through Resurrection, our Collect says that Jesus was "sent." He was "sent" down that Palm Sunday street. We, too, are "sent" through the same world, the world with the same shallow loyalties that Jesus encountered on Palm Sunday. We, too, are "sent" to "follow the example of his patience," and also to be "partakers of his resurrection." (See also the Prayer Book, p. 281.)

Story material: The lectionary for today suggests Psalm 24, which contains a hint of a story which may justifiably be elaborated. At the entrance to the city are mighty gates, long shut. The festival crowd surges up the hill: "Lift up your heads . . . the King of glory shall come in." From within: "Who is this King of glory?" The triumphant answer, before which the gates swing open: "the LORD of hosts!" (See *The Interpreters' Bible*, Vol. 4, p. 134.)

Mrs. Besson and her observer, Mrs. Michael Blatz, meet with the class described in this article.

At the request of her director of Christian education, a church school teacher reports on three years with a class of "darling lassies."

Some Memorable Sundays

by Louise Besson

WHEN I speak of my church school class I can't talk about "fourth-graders" or "sixth-graders" because that would not be exact: I have had the same girls for three years. They are just a darling bunch of lassies, my own daughter included, who fell to my lot in a most "happenstance-y" way. Like this:

My middle child hated church. She said it always made her feel sick to her stomach to "sit and sit in that crowd." Reading Bible stories at home was not much of a success because when I read to her and her sister at bedtime (our third child, a boy, was too young) they found the stories too stirring, or too frightening, or too sad. (There were floods of tears from both girls when Abraham's Sarah died.) During Lent, my husband always reads one of the Gospels out loud before supper, so both girls knew the New Testament fairly well, but they were woefully ignorant when it came to the Old Testament. When the middle one was ready for fourth-grade Sunday school, I determined to go with her, visit her class, and give her all the moral support I could. (I must add that she had also refused to go to Sunday school before this.) So here was I, watching a fourth-grade group with a very delightful teacher doing Seabury. Because I *had* to visit, the teacher invited me to be her observer and helper. In this way I got to know the girls before the big surprise. The big surprise was that this teacher and a second teacher both had to stop teaching for different reasons, and there was I with the class.

My first Sunday with them was a memorable one. It was a Communion Sunday. As we sat in our pew I realized from the questions fired at me from all sides that this was the first time some of the children had ever been to a Communion service. "What happens to you when you go up there?" "Why do the people look so solemn when they come back down?" "Do we have to drink that stuff?" "I'm not allowed to have wine." (Our rector had explained much of this, but

children so often do not "hear" these things.) My class session that Sunday was ready-made. We talked about how old you had to be before you could take Communion and about the fact that you had to be confirmed first.

After this we went back to the Seabury book and Father Abraham. It seemed that Rebecca's story would have quite an appeal to girls, so I proposed that we act it out. The servant came to the well with his camels (played by the girls). Then Rebecca came with her pitcher of water on her head (just pretend of course) and gave the camels slurps and slurps of water. Our room was tiny, and we had to act all around the edges because our table took up the whole middle. Fortunately, that year, we had a door we could close. We were wonderfully noisy. We giggled a lot. When we came to the scene where Rebecca took leave of her family to go to an unknown and unseen bridegroom, the girl who was acting Rebecca suddenly looked terrified and cried, "*No*, I don't want to go!" This nearly caused a riot among them. "You can't say that." "It isn't in the story." "You're supposed to say yes, you'll go." Just then the bell rang.

Here was my chance for an open-ended story. (I was new to Seabury and eager to try all the techniques.) I made one up about a little girl their age who was invited to leave her father and mother and visit an unknown uncle in Florida for her health. I left the decision up to them. They had a wonderful time deciding she ought to go, but how would her mother feel? "I imagine her mother would miss her very much," I said, "but perhaps her mother thought the invitation from the uncle was God's answer to her prayers." This brought a storm of protests: "Oh, you! Did you make up that story? We thought it was true!" "We thought you were going to tell us how it turned out." "You meany." I explained that I thought the story would help them understand Rebecca's reason for going to Isaac. Then we acted out Rebecca's meeting in the fields with Isaac.

It would be nice to say they had a new feeling about Rebecca after discussing the open-ended story, but if they did, it was hidden behind the jocular mood they were in. ". . . and when her eyes fell on him" was acted out with as graphic gestures as they could work up, and the session broke up in helpless laughter.

During the next month we acted out Jacob and Esau. It fell awfully flat. So I began another session by asking them about younger brothers and sisters. For several sessions we had the most lurid accounts of how "my sister pushed me off the table and broke my leg," and many another almost as bad. Joseph and his brethren fed into these feelings, too. We spent so long on Joseph and how he could come around to forgiving his brothers that we hardly had time for Moses at the end of the year.

One thing I tried hard to keep before them was that God had promised the Children of Israel something, and this always kept *some* of them with Him in the long chain of events that followed. (Incidentally, we drew pictures of Jacob's Dream; some of them were wonderful. In every picture, Jacob was lying most uncomfortably with his head on a stone—a very bumpy one.)

Our Lenten study that year was Haiti. I spent one session telling them the story of Henri Christophe. They listened like mice that day, with great round eyes. I tried to work in the difference between Fear and Superstition and the knowledge of God's Love as Jesus revealed it.

I think what caught the children's imaginations most that year, however, was Joseph's story and the chance to work out in "just talk" their relations with brothers and sisters. Here was where their characters were revealed to me most vividly. One was sweetly forgiving from way inside (no hypocrisy whatever, she just *is* that way). One changed in her feelings for the better as we talked on. One was an only child and took a great interest in the others' problems. One matured years as that year progressed. One changed her facial expression from that of a sullen, stubborn little rebel to that of a warm and lovely young girl.

I wish they could all have stayed with me the following year in fifth grade. I still wonder what has become of the two who moved away. Some of them I "lost" to other teachers. But my daughter was now very happy about church and Sunday school. The one fly in the ointment was that she would keep on only if I taught. "You're a good teacher, Mummy, and I want to be with you," she said. (Being the middle one of three, she often gets neglected at home. This was our great link together and was very satisfying to us both.)

I don't know how it came about exactly. I don't think I said much to the "powers" in the church school, but I was put with the same group in the

"Saul, Saul, why persecutest thou Me?" Saul (in foreground) is dazzled by the sun and hears God speak to him. The girl standing on the chair represents both God's Voice and the sun. Those kneeling, being camels, are not aware of what is going on.

. . . Dramatization helps children to relate Bible stories to their own experience.

fifth grade. I say the same group. Those who stayed with me made the core. We added some newcomers, and these were another miracle. I will tell of them a little later, but I must explain now that I see "miracles" happen in the class sessions in most unexpected ways. When something wonderful happens inside a child or to the whole group, and I know that I had nothing to do with it, and I think I see God's hand in it, I call it a miracle.

Now we were studying the Acts. How to give them a "feeling"? This was my self-set problem for the year. The Holy Spirit came to the apostles and through them spread the Word through all of the then-known world. I wanted them to sense this Holy Spirit, and I didn't quite know how we were going to achieve it. We started out with the story of Pentecost, the Rushing Wind and the Tongues of Fire when the apostles went out and found they could speak in many different languages to many different peoples. We acted it out several times. In Talking we asked ourselves how *we* would feel if there were Tongues of Fire around our heads. Here are some of the answers we put on the blackboard:

"When tongues of fire sit on you"

1. You are mad (several children)
2. You are scared (one child)
3. You are . . . (this child, it developed on questioning, meant "awe-struck," but had a hard time explaining what she meant).

At about this time I decided to go back into St. John's Gospel. I was not sure if they had gotten the significance of the Pentecost Story, and I thought they needed to act and feel what it was like to have lost Jesus, and then to see Him again. We had a wonderful Sunday fishing from a boat on the Sea of Galilee (our table). About ten little girls hopped as one onto the table, Sunday petticoats flying, to make it their boat and start fishing. (This year we were separated from another class by just a curtain. I often and often felt sorry for the other teacher when my little girls got carried away with an idea.) When B— saw Jesus on the shore (she was Peter), she dashed into the water and sloshed up to the shore to clasp His knees. This time we really got a feeling. Next Sunday Jesus and the apostles were around the fire drying their clothes and cooking fish. When L— wanted to break bread as Jesus did, she bethought herself of the Communion ritual and lifted the bread. All their eyes were on her and the usual giggles were hushed. For just a long minute I was sure they had experienced something.

For Stephen we started with some "preparation acting." We had to *feel* what it was like to be so angry with someone you could stone him to death. One of my new kids worked out a marvelous rage in a "fist-fight" with one of my last-year's ones. They both have very plaguey siblings who continually incense them. It was very satisfying.

After Stephen got stoned we had to figure out

The breaking of bread by the Sea of Tiberias after the fishermen had been casting their nets. "Jesus" blesses the meal for the disciples seated around the fire.

how in the world he could say, "Lord, lay not this sin to their charge." Here we came back to the various fights in the preparation-acting and worked through how we *felt* about brothers and sisters. As the suggestions came in from the children, I put them on the blackboard. And lo! a miracle. Aren't these the steps any one of us would go through toward forgiveness?

1. I think I know why my dad got so mad when I made cookies instead of washing the supper dishes. The kitchen was a mess and he had company.
2. I felt sort of sorry when my sister got punished for hitting me.
3. I guess my sister didn't know she would break my leg when she pushed me off the table.
4. My little brother is so crazy about me that he hits Mother and Daddy when they punish ME for being mean to HIM.

At about this time two little German girls who couldn't speak a word of English came into our class. The children were enchanted to find that I could speak German, and several sessions were "lost" because they wanted to talk to the German girls through me as interpreter. It was nice to see which of the children were the most openly friendly. But all of them took the little newcomers into the group and into their hearts.

We acted out Peter healing the Beggar at the Gate Beautiful, but those sessions weren't very successful. Someone put a tape recorder in our room and we were all a bit inhibited by it. I might as well say right here that everything we do seems to depend on a Relationship that goes back and forth between me, the kids, and the observer. Some Sundays everything happens together to make a miracle. Some Sundays nothing happens at all. When the Good Sundays happen, I am ready to cry with joy; when the Lost Sundays happen, I puzzle and wonder why. I think I get into my own way on those Sundays. Usually it is because I am tense for some reason: not in tune with the kids, not well enough prepared, just not "yar." (That means flexible and swift. A sailing term.) Being prepared gives you a sure feeling even if you

throw the whole plan out the window and decide to go along with the kids on something else.

One day, we had to act out John the Baptist baptizing Jesus, because everyone had asked "WHO is John the Baptist?" If you step in the water and *feel* it cold around your ankles, and *feel* the sand and stones at the bottom, even in your Sunday shoes, then all the rest will come right. I'll never forget the expression on "Jesus' " face as that child lifted it up to hear the Voice of God saying, "This is my beloved Son, in whom I am well pleased." I was supposed to be the Voice of God, and I choked up.

Each child in our group that year became one of the apostles. I tried to fit them to the children's personalities as best I could. (Nobody was Judas of course.) On the Easter cards I sent that year to each child I wrote, "To James (or Andrew, or Philip) with love from Mrs. B——." I told them a little about each apostle, we hunted up the saint's day for each one, and they were supposed to "be" their special apostle when we acted out some of the stories. We got a map and looked up where each of them went to preach the Gospel. I am sorry to say that very few of them remember much of any of these facts. Some of them don't even remember which apostle they were.

It seems to me that children grow so fast and gather impressions so fast that one year seems a lifetime and many *facts* get crowded down into limbo. Either one has to repeat a fact thirty-five times to make it be remembered forever, or one says to oneself, "If I can give these children only one thing, what one thing shall it be for them to remember forever and ever?" It seems to me that what I should want my own child to keep forever would be a Relationship with God, somehow. I don't quite know how to impart this. But I think it comes partly through a relationship with a human being and partly through a Prayer Relationship. If they could just get the feeling that God is always there and available through their own spirits. In talking about prayer, I have often said that God answers you with a Good Idea. This must have impressed them because they give it back to me, often and often. If I want to talk specially about something, I say nothing myself, but ask all around the group for each child's opinion. "Debby thinks this, Judy thinks this, Susan this—." I think it's important not to judge what each one thinks, but to respect it. If I don't understand, I question until I do. It was around after Lent that B—— told of a little friend who didn't believe in God. We couldn't go too far into this that day because the time was short. To comfort B—— I, too, said what I thought: "Even if she doesn't believe in Him, God is still there." Just two Sundays ago that very child was sitting in our classroom, enrolled. I have no idea how she came.

But I must get back to last year and fifth grade. We had a perfectly riotous time over Paul in the desert. I truly don't think the children got much of a "feeling" from it, but I do think they will never forget it. One child who would never act ("My mother is an actress and I don't want to be one") became a camel right along with the others. The camels swayed, their riders felt seasick, the sun was burning hot. The child who was The Voice stood on a chair with arms uplifted ("to dazzle") and read solemnly and conscientiously off the blackboard, "Saul, Saul, why per-se-cute-est Thou ME?" "Saul" was very dignified and very blind when he came to the house in Damascus.

Last year, at Passiontide, I told them the whole story of the Last Supper, the Betrayal, and the steps leading up to the Crucifixion. When we came to the Resurrection on Easter Day, one of my sincerest little doubters was just popping with questions. "How do we know it was true?"

This led us right into this year and sixth grade. The first Sunday we met again in the fall, I asked them all if they could think of any questions they might have about Jesus, or something they thought we ought to take up this year. I wrote the questions on the board as they came:

1. What did He do when He was thirteen?
2. Did He ever have a wife or think of getting married?
3. Was there *really* a man named Jesus?
4. What do the Dead Sea Scrolls tell about?
5. Did He really rise again?
6. Why didn't God have a daughter? Like Joan of Arc, f'rinstance?
7. I want to know all about Mary getting a baby. Yes, the Annunciation.
8. Why did God choose Mary?
9. Why was Jesus called that name—*Jesus*?
10. Was God a real man?
11. How do we know God created the world?
12. About how *good* was Jesus? Did He ever do anything bad when He was a boy?
13. Who wrote the Bible?

You can see we have an exciting year ahead of us. I will have to come often to our clergy and our director of Christian education for help, for some of these questions are pretty big for me to handle. What's more, I feel very shaky about these miracles that keep happening, and I want to measure up to what is expected of me. Perhaps God will send me some Good Ideas.

From My Notebook

Try to make every session as absorbing as a game, or as much fun as a party.

I want to remember that every child in the room is a *person* whose soul is as precious to her as mine is to me. That each child has a brain with the same number of cells and nerve endings as mine. It is just a question of touching this other soul, or those nerve endings.

With a "behavior problem" don't let her make a fool of herself. She's worth more than that.

Try to vary sessions between Talking, Telling, Acting, and Drawing. (Writing is a lost cause, and a lost piece of paper.)

Try to be "yar" (flexible and swift) to catch a fruitful issue as it floats by and pursue it, even when I have planned something different. Trust these Chances.

A New Program for Vacation Church Schools

by Elinor M. Eccles

IT WAS 10:35 A.M. on Thursday, the twenty-sixth of July. The Chapel of the Good Shepherd in Brush Creek Falls was bustling with activity. The vacation church school was in session.

In the church itself the older juniors were busily preparing for their special part in the closing service. Betty Robinson had carefully arranged dahlias from her mother's garden for the altar. Sue and Emma Jean, the Westover twins, were still dusting pews and straightening the prayer books in their racks. In the chancel Ned Collins and Mary Jo Smith were practicing the Lesson and Psalm. Jimmy Watkins, who always had his eye on the clock, was watching the time for a different reason this morning. In exactly ten minutes his vigorous pulls on the bell rope would announce that it was time for one and all to gather in the chapel.

In a corner of the one-room parish house, a younger junior class was pasting pictures of churches on heavy squares of cardboard to make picture puzzles for their gift box to the city mission. As the children worked, they chattered casually but intently about many things—their friends, how long it would take to send a rocket to the moon, the varied architecture of the churches in the pictures.

Outside, the primary children were seated quietly on the grass listening to a poem which described the wonders of God's creation. Still-wet finger paintings laid out to dry on the ground around them reflected their impressions of this world—the brilliant color of summer flowers, the jagged violence of a thunderstorm, the ripple of the wind through trees and field.

For these children, and others like them in parishes and missions throughout the country, the weeks of vacation church school can be a time of spiritual growth. The extended session and more relaxed atmosphere of summertime offer rich teaching opportunities. As children and adults work, worship, and play together, there is opportunity for real meeting and understanding, for the closely knit structure of the school encourages the development of those warm personal relationships through which children learn so much. Through these experiences God works, now as always, to reveal Himself to His children.

New Materials

Since the summer of 1956, the Children's Division of the national Department of Christian Education has been engaged in experimentation leading to the production of a new series of vacation church school courses. The underlying objective of the series, as of all Christian education, is to help children to see, understand, and respond to God's action in their lives and in the lives of others.

This month the two books which launch the program are being published by the Seabury Press. They are *Weeks of Growth* ($2.10), a basic book for all vacation church school leaders, and *God Is Great, God Is Good* ($1.90), a course book for teachers of primary children. These two publications will be followed in 1960 by three more course books and in 1961 by an additional two, completing the program.

Once a child has started using the new materials in the first grade, he will be able to continue with them throughout his years in vacation school. Until the publishing schedule has been completed, however, churches will have to supplement the Department's program. To aid them in doing so, the April issue of FINDINGS will carry an article recommending the materials of other publishers.

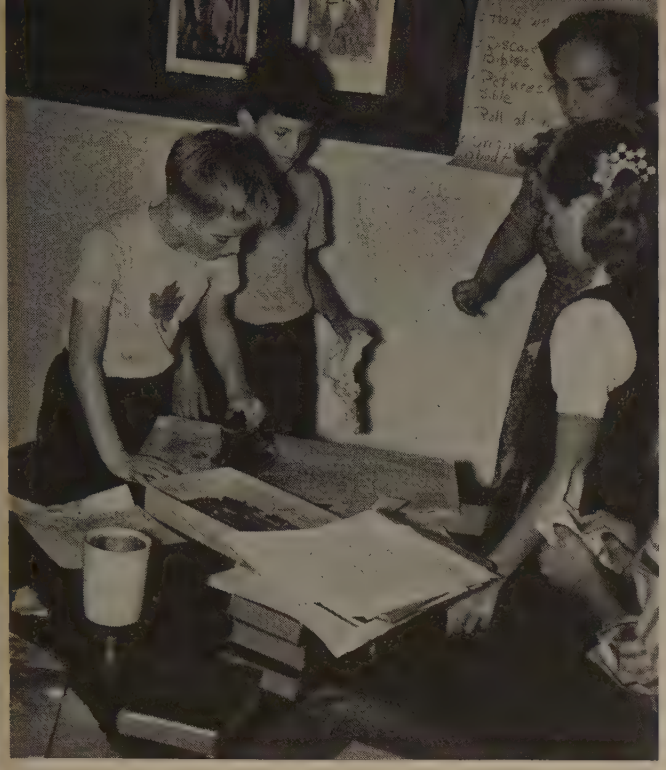
This Is New

Two innovations have been made in the new Seabury summertime program. First of all, the courses are group-graded to combine two years instead of the customary three. And second, all basic techniques and theory have been handled in one how-to-do-it guide, *Weeks of Growth*. This is a valuable simplification for it means that the shorter supplementary book for each course can be limited to a particular age-group rather than being forced to cover more material than the teacher will use in any one year. *Weeks of Growth* and the individual course book are meant to complement each other. Teachers and observers should have copies of both.

Group-grading is necessary in most vacation schools, and it has been customary in the past to combine three years in one. Dealing with such a wide range of ages is difficult for teachers, however. To help solve this problem, the new program proposes that, where group-grading is necessary, only two years be combined instead of three. The combinations are: primary (grades one and two); younger junior (grades three and four); and older junior (grades five and six).

When the series is completed there will be two course books for each combination of grades. This will permit a teacher to use fresh material with the children who repeat and, equally important, will make it possible for large church schools to divide their children into ungrouped classes.

Because *Weeks of Growth* is a basic techniques and how-to-do-it book, all vacation school teachers, observers, and administrators will be working from a common source of information. This second innovation will simplify teacher-training sessions, over-all planning for the school, and all other administrative considerations. At the same time, teachers and observers will have in their individual course book a concentrated presentation of material chosen for their particular children. Thus the leaders of a group of



The informal atmosphere of a summertime program encourages warm personal relationships and the use of varied creative activities.

younger juniors will not have to skip over chapters devoted to primary children or chapters dealing with older youngsters. This is an economy both of money and time.

The Basic Guide

As the title indicates, *Weeks of Growth* deals with the many factors which encourage or inhibit the spiritual growth of children. Some of these are quite mundane: the way in which the vacation church school is organized, the characteristics of children at different ages, how a lesson is planned, the choice of activities. The guide explains why and how these factors influence the vacation school and offers many practical suggestions for making the experience one of Christian growth.

A full chapter is devoted to organization. A smoothly functioning school, planned to encourage in children and adults alike the basic purpose of response to God's action, will remove many obstacles to true meeting and clear the way for meaningful response. This chapter is particularly pertinent for small churches in which the organization and direction of the school are largely the responsibility of the teachers and the observers themselves.

The guide contains complete age-level descriptions of children from six through eleven years of age. These sketches are supplemented in each course book, but serve here as a ready reference.

A planning section suggests ways in which the teacher-observer team can best use the rather limited time between sessions to interpret and evaluate what is happening in class and to make a plan for the next day. The teaching approach of the series is outlined in some detail.

The major portion of the guide is devoted to the ways and means, the techniques and activities, through which the most effective learning is accomplished. Among the subjects discussed in this section are: prayer and worship, the use of the recreation period, dramatic activities, puppets, storytelling, group discussion, and the many things which can be done with paper, paste, and paint. There are detailed, how-to-do-it illustrations by Mary Stevens.

This is a book to be read and reread—a basic, carefully indexed reference that suggests ways to meet the diverse needs of children in diverse situations.

The Primary Course Book

The primary course book, *God Is Great, God Is Good*, centers around two aspects of the primary child's growing experience of God: (1) His majesty and power; (2) His concern and loving care. Its purpose is to help these six- and seven-year-olds realize, with increasing understanding, that beneath all they see around them is the sustaining love of a God who is concerned about each creature in His world and who is Lord of all.

Six- and seven-year-olds learn about God's greatness and goodness in much the same way that they learn about anything else—through their experiences. Knowledge comes in the response of their whole being to what they see and hear and feel. The power of a thunderstorm or the contrast between their own small selves and the vastness of the heavens can lead children to the point where speculation and curiosity become wondering awe. The course takes familiar events and objects in the natural world of which the child is a part and explains how God works through this world. The children's response to these evidences of God's power and majesty, His loving care and our dependence upon Him, can be summed up very simply in the words of the child's grace, "God is great, God is good."

Summertime offers a unique opportunity for children to learn about God's sustaining power and love, and the second section of this combination teacher's manual and resource book recommends and describes many ways in which children—whether they live in a rural, suburban, or city area—can carry on this exploration. Through their ponderings and pokings about, their questions and discoveries, these small persons can reach out in wonder and faith so that these days together are indeed "weeks of growth."

The course book also contains basic orientation for adult leaders. There is an outline of God's sustaining activity as set forth in the Old and New Testaments and an explanation of what this means in terms of the experiences and understandings of primary children. Chapter 2 suggests ways to work out daily session plans. Chapters 3 through 5 contain a variety of materials for class use.

Suggestions for training sessions for those who will use *God Is Great, God Is Good* in vacation church schools this summer will be made in the March issue of FINDINGS.

Presiding Bishop Names Department Advisers

At the first National Council meeting of the new Triennium (also the first at which the new Presiding Bishop officiated) the Rt. Rev. Arthur C. Lichtenberger appointed more than forty persons to serve as advisers of the Department of Christian Education and its several Divisions. The Council met at Seabury House, Greenwich, Conn., December 9–11.

All departments and divisions of National Council have three types of members in addition to their complement of full-time staff officers. First, all persons elected or appointed to membership on the National Council itself are also appointed to serve on one or more departments and divisions. Second, divisions may have "additional members" chosen from outside the ranks of Council, the number of such additional members varying from one division to another. Third, "co-opted members" are named to represent Church agencies whose work is closely related to the particular National Council division with which they are associated. As a result of the Presiding Bishop's appointments, the Department and its divisions are now constituted as follows:

The Rt. Rev. Stephen F. Bayne, Jr., Bishop of Olympia, was appointed to the Department and elected its chairman. Other members of Council serving with him on the Department are the Rt. Rev. Walter H. Gray, Bishop of Connecticut, former chairman; Rt. Rev. William F. Lewis, Missionary Bishop of Nevada; Rt. Rev. Gordon V. Smith, Bishop of Iowa; Rev. Canon Charles M. Guilbert, California; Mrs. Theodore O. Wedel, Washington; Mrs. Robert H. Durham, Michigan; and Mrs. John H. Foster, West Texas.

Mrs. Wedel was elected by members of the Leadership Training Division to serve as their chairman. The Ven. David R. Thornberry, Archdeacon of Southern Ohio, is the other Council member serving on this division. The Rev. J. Stuart Wetmore, Executive Director of the Department of Christian Education, Diocese of New York, is an additional member, and the Rev. Harry H. Jones, Executive Secretary of Province I, is a co-opted member.

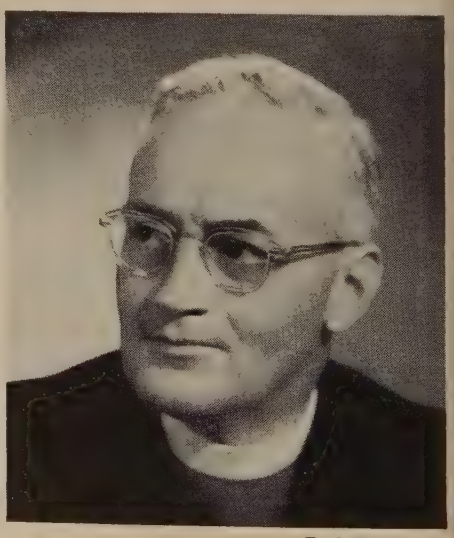
Mrs. William H. Hannah of the Diocese of Long Island is chairman of the Children's Division. Additional members are the Rev. Harvey D. Butterfield, Vermont; Rev. William B. Schmidgall, Central New York; Mrs. Lawrence Crolius, New York; Miss Edith M. Daly, Pennsylvania; and Mrs. Gordon F. Hull, Leadership Consultant for the Girls' Friendly Society.

Bishop Lewis was re-elected chairman of the Youth Division. Miss Leila W. Anderson of the Diocese of New York is the other Council member. She is an Assistant General Secretary of the National Council of Churches of Christ in the U.S.A. Additional members of the Youth Division are the Rev. Charles R. Johnson, Mississippi; Rev. Richard M. Morris, Central New York; Rev. William A. Perkins, Executive Director of the International Christian Youth Exchange, New Windsor, Md.; and Mrs. Ruth Cheney, Washington. Mrs. Stephen K. Mahon is a co-opted member.

Bishop Bayne was elected Chairman of the Adult Division. Other Council members on this division are the Rev. Raymond T. Ferris, Tennessee; Mrs. Foster; and Mr. Howard T. Tellepsen of the Diocese of Texas. Additional members are the Rt. Rev. Allen J. Miller, Bishop of Easton; Rev. William P. Haugaard, tutor at the General Theological Seminary; Rev. Don C. Shaw, Washington; and Miss Helen Hurd, Professor of Sociology at Rutgers University. Co-opted members of the Adult Division are the Rev. Edwin J. Rooney, New York, and five members of the National Council staff. The General Division of Laymen's Work is represented by the Rev. Howard V. Harper and the Rev. Carleton J. Sweetser. The Department of Christian Social Relations is represented by Mrs. Muriel S. Webb, Assistant Director; the Rev. Arthur E. Walmsley, Executive Secretary of the Division of Christian Citizenship; and Miss Katharine Guice, Assistant Secretary.

Bishop Smith is chairman of the Division of Curriculum Development. Canon Guilbert and Mr. Franklin B. Miles of the Diocese of Northern Indiana are other Council members on this Division. Additional members are the Rev. Brewster Y. Beach, Delaware; Rev. Charles D. Kean, Washington; Rev. Earle C. Page, South Carolina; Rev. Henry H. Rightor, Jr., Maryland; and Mrs. Harold C. Kelleran, Washington.

All divisions meet the day before the quarterly meetings of the Council in order to review staff operations and to pass on to the Department matters which they may want to present to the Council itself. The Department of Christian Education always meets the evening of the first day of Council meetings.



Bishop Bayne

The filmstrip *Where's the Steeple?*, from which this drawing is taken, will inspire children to express in painting and drawing their own interest in the Church's Mission.

Creative Art Contest

by Kitty G. Haworth

Often a child can express through art work what he cannot possibly tell us in words. Put a paintbrush in his hand and plenty of paper and paint nearby, and he will reveal, sometimes with remarkable clarity, his understanding of a particular concept or idea.

Art in the classroom is coming into its own as an effective medium of communication between child and teacher. [See "Art in the Church School" by Shirlee C. Young, FINDINGS, November and December, 1958.] Teachers who encourage their children to speak through color and form are discovering, in addition, that art is an exciting and rewarding teaching medium. They are observing how the child integrates an idea by putting it into visual form. In the process, he becomes part of the idea, and the idea a part of him.

This year, in connection with the Children's Mission Study, church school teachers will have additional incentive to experiment with art as a teaching device. Their pupils will have the opportunity to enter the Creative Art Contest, a feature of the 1959 Church School Missionary Offering project. All church school members from six years up are eligible to enter.

The Creative Art Contest is sponsored by the National Council's Department of Promotion. It has as its major purpose stimulating interest in this year's Missionary Offering objectives: advance work in the new Missionary District of Central America and building more parish houses in the U.S.A. (The rules of the contest specify that the drawings must be related to one subject or the other.) Through painting or drawing their concepts of these two missionary objectives, church school children will reach a better understanding of the broader term *mission.*

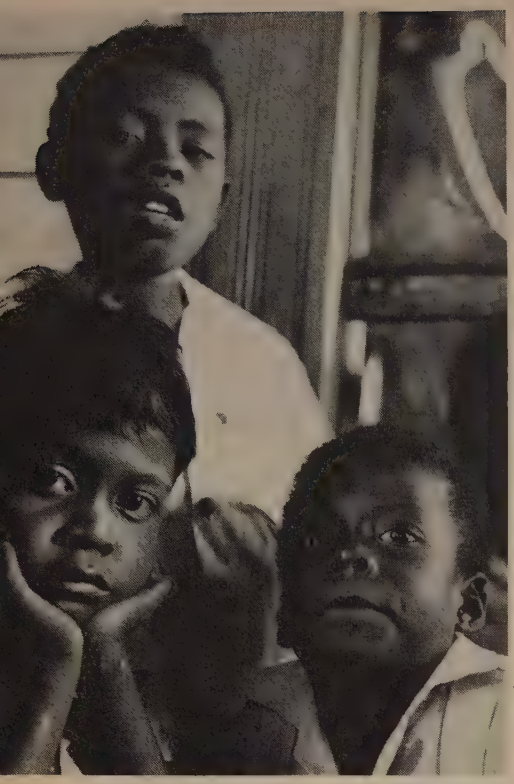
The Teacher's Preparation

There are several ways in which the church school teacher should prepare for the Creative Art Contest so that it can be a meaningful and satisfying project. First of all, he or she will need to be thoroughly familiar with creative methods and materials before introducing them. He will need to have supplies of drawing and painting materials: crayons and colored chalk, large paint brushes, jars of poster or tempera paint, water colors and large sheets of drawing paper or poster board. It is not enough for the teacher to know the labels on these materials. He will need to experiment with them himself in order to get the feel of the materials and experience the joy of creative self-expression. This will give him confidence in leading his class in a similar experience even if he cannot draw well himself.

The teacher's experimentation with art materials could very well take place at a teachers' meeting prior to the beginning of the mission study project. At this time, printed resource materials dealing with the Church School Missionary Offering should be carefully studied and discussed. In this study, the teacher should be looking for ways to stimulate creative art activity in his classroom. The materials are designed to provoke imaginative thought on the part of both teacher and children.

Aids and Their Use

The Department of Christian Education has prepared *This Thy House* as the mission study guide for leaders of primary and junior children.



Dig a Furrow Deep is a sensitive film presentation of the Church's needs in Central America. These are school boys at Tasbapauni, Nicaragua.

This book has been sent to all parishes and missions and contains stories about communities where parish houses are needed. In class discussions during or following the stories, the teacher might help his pupils to put themselves in the place of the boys and girls in the stories. Perhaps his pupils could act out parts of the stories. There are also a number of other suggestions in the study booklet for THINGS TO TALK ABOUT and THINGS TO DO. Encouraging this kind of classroom participation will make the stories come alive. The children will begin to have emotional feelings about the situations in the stories as well as factual information. Then they will be ready to convey their feelings by painting and drawing. This is the point at which the teacher must be sure that there is a plentiful and varied supply of art materials on hand.

A new filmstrip, *Where's the Steeple?* is available on loan from diocesan or district offices. (It may be purchased for $3.00 from the Audio-Visual Film Library, 281 Fourth Ave., New York 10, N.Y.) This filmstrip tells the story of one family in a community where a parish house is needed. Its whimsical art work will have tremendous appeal for children, and the script will convey to them in simple words the concept of a "need for parish houses." However, the paintings and drawings which the child might do in connection with this concept should not be an attempt to copy the art work in the filmstrip. The child's work should be spontaneous, free expression brought about through his own personal understandings.

There are numerous resource materials dealing with the overseas objective of the Church School Missionary Offering of 1959—advance work in the new Missionary District of Central America. A packet containing samples of all materials has been sent to every parish and mission by the Department of Promotion. How to obtain additional copies is explained in the packet. "Central America Today" is a new folder which will give the teacher the background he needs to interpret in colorful, graphic terms the Church's work in this Latin American area. The children's folder, "Let's Look at Central America," describes through simple text and illustrations the types of people to whom the Church ministers in Central America. The large colored wall map will give the child a pictorial idea of the five republics of the Missionary District and their geographical relationship to one another and to the United States.

Dig a Furrow Deep is a new film about Central America produced by the National Council. Filmed in color, it is available for rental or sale from the Audio-Visual Film Library (address above). The rental fee is $8.00 per showing; the purchase price, $210.00. Visually rich and emotionally stirring, this film should serve as an effective springboard to creative art activity on this subject.

As the mission study develops, many of the children will progress beyond a surface understanding of the two missionary objectives. Their art, if it is truly self-expressive, will reflect this. Through color and form, as perhaps in no other way, they will be able to convey this new understanding. The Creative Art Contest can indeed be a creative experience for them, for it can result in aesthetic, emotional, and spiritual growth.

Rules for the Contest

1. Young people in all Episcopal church schools are eligible, from six years up.

2. Art work entered should be original and executed especially for the purposes of this contest.

3. A competitor may submit as many entries as he desires.

4. Any medium may be used which can be reproduced, such as crayon, colored chalk, colored pencils, tempera or poster paint, water color. Paste-ups of photographs will not be accepted.

5. Contestant's art work must relate to either of the two objectives of the 1959 Offering: (1) The Missionary District of Central America or (2) parish houses for an expanding United States. One piece of art work should not deal with both subjects.

6. Entries by more than one competitor may be sent together, provided the details required are distinctly entered on each entry.

7. Entries should be addressed to: Creative Art Contest, The National Council, 281 Fourth Ave., New York 10, N.Y.

8. Entries should reach the National Council not later than April 10, 1959.

9. A panel of judges will select a first and second place winner from each of the two age groups: (1) 6 to 11 years; (2) 12 years and over.

10. Winners will be notified by telegram and announced in the June issue of *Forth*.

11. Art work will be judged on: evidence of entrant's understanding of the meaning of the Church's missionary task.

12. Prizes will be awarded as follows: Winners in the younger age-group (6 to 11 years) will be awarded prayer desks. Winners in the older age-group (12 years and over) will be awarded a trip to New York City, with a visit to Seabury House included. Winners and Honorable Mention entrants will be awarded Prayer Books with their names stamped in gold.

Entry blanks for the contest are available from the National Council.

What the Church is teaching week by week

by William Sydnor

Lent III, March 1, 1959

THE THEME:

Hate evil and love the good.

THE EPISTLE. EPHESIANS 5:1–14:

Church members are counseled: "Imitate God as children imitate their parents." (Wand translation) Here is Christian ethics in a capsule. The writer enlarges on what this means by describing the practices of the "children of disobedience" (or darkness) and the "children of light."

THE GOSPEL. ST. LUKE 11:14–28:

The parable of the Empty House contains a great truth. Christianity is not negative. It is not enough to hate evil; something good must be put in its place or "the last state of that man is worse than the first."

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PSALMS 119:113–128 and 143:

In the course of Psalm 119, which is an extended eulogy on God's law, are two stanzas in which the poet says, "I hate them that imagine evil things" and "I deal with the thing that is lawful and right." Another ancient poet (Psalm 143) raises his voice in a prayer that God guide him in the way of righteousness. The tenth verse of Psalm 143 is one of those Biblical sentence prayers which deserves to be reread and pondered, memorized and repeated.

AMOS 5:4–15:

The Prophet Amos was a voice of doom in the Kingdom of Israel because of the unblushing social injustice of the times. This passage is one of his sermons. Note that the prophet is not a professional pessimist; beyond judgment there is hope. "Hate evil, and love good . . . it may be that the LORD . . . will be gracious" (v. 15).

GALATIANS 5:16–24:

Here the Apostle gives his most detailed description of Christian goodness and of its opposite. Note that "the works of the flesh" are all divisive—they create dissension and discord, and they disrupt the possibility of unity and brotherhood. "The fruit of the Spirit" is described in terms which are the very opposite—these build and strengthen the bonds which unite men. The second list could have been arrived at by studying the life of our Lord. Those who practice "the fruit of the Spirit" reflect the Spirit of Christ Jesus. No wonder St. Paul says they belong to Him.

Lent IV, March 8, 1959

THE THEME:

The cup of salvation.

THE EPISTLE. GALATIANS 4:21–31:

This passage does not fit easily into a theme pattern with the appointed lessons for this day. An old name for Lent IV is "Mothering Sunday," which is taken from "Jerusalem which is above is . . . the mother of us all" (v. 26). Many customs sprang up around the day which have since been appropriated by Mother's Day.

THE GOSPEL. ST. JOHN 6:1–14:

The Fourth Gospel account of the feeding of the five thousand is directly related to the meaning of the Lord's Supper, as the Second Lesson for this day makes abundantly clear.

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PSALM 116:

Whatever the psalmist may have had in mind, for us this psalm is a herald of the Eucharist. "I will receive the cup of salvation." ("Do this in remembrance of me.") "I will offer to thee the sacrifice of thanksgiving." ("Accept this our sacrifice of praise and thanksgiving.") "I will pay my vows unto the LORD, in the sight of all his people." ("And here we offer and present unto thee, O Lord, our selves. . . .")

ISAIAH 55:1–13:

A dominant emphasis in Second Isaiah (Chapters 40 through 66) is a profound hope stemming from deep faith in God as the Redeemer of Israel. Chapter 55 is a clear example of the poet's faith that God's freely offered mercy and forgiveness are available to all. This saving mercy the prophet compares to the gift of water to a desert traveler: such a cup of water sustains one's very life.

ST. JOHN 6:41–51:

The characteristic pattern in the Fourth Gospel is the presentation of an event in which our Lord plays a major part. This is followed by some discussion among those present. The other participants in the discussion soon drop out, and our Lord continues the discourse, which is much like a meditation. The Gospel for today (vv. 1–14) describes the event—the feeding of the five thousand. Here in the Second Lesson for today, we have our Lord's discourse on its meaning. Much of the inner meaning of the Last Supper and of the Holy Communion is to be found here.

Lent V, March 15, 1959

THE THEME:

The heavenly High Priest.

THE EPISTLE. HEBREWS 9:11–15:

This is part of a longer section dealing with the high priesthood of Jesus Christ (8:1 through 10:18). Here we see something of the contrast between His high priesthood and that of the descendants of Levi at Jerusalem; there is a clear line of demarcation between the Old and New Testaments at this point.

THE GOSPEL. ST. JOHN 8:46–59:

This is the closing part of a discussion between Jesus and the religious authorities, in which they question who He is and what He is. The qualities of the heavenly High Priest are evident in His words, for He speaks as the eternal and sinless Son of God.

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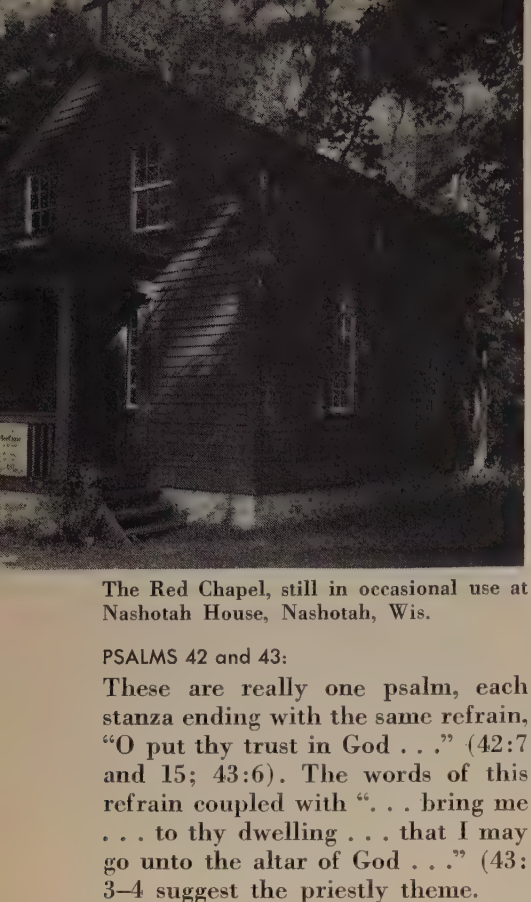

The Red Chapel, still in occasional use at Nashotah House, Nashotah, Wis.

PSALMS 42 and 43:

These are really one psalm, each stanza ending with the same refrain, "O put thy trust in God . . ." (42:7 and 15; 43:6). The words of this refrain coupled with ". . . bring me . . . to thy dwelling . . . that I may go unto the altar of God . . ." (43: 3–4 suggest the priestly theme.

HOSEA 6:1–6:

Here are two separate prophecies (5:15 through 6:3 and 6:4–6). Beyond distress, there is the possibility of healing and new life because of the nature of God. That the Lord will raise His people after three days suggests the Resurrection to us and sets the whole of life on an eternal stage, where the heavenly High Priest is Mediator with God.

HEBREWS 10:1–25:

This is a further elaboration of the heavenly High Priest theme suggested in the Epistle. This is central to an appreciation of the Ascensiontide emphasis on Christ as the heavenly High Priest.

Palm Sunday, March 22, 1959

THE THEME:

The folly of the Cross is the wisdom of God.

THE EPISTLE. PHILIPPIANS 2:5–11:

This is St. Paul's classic portrait of Christ Jesus the Lord, who He is and what He did. Jesus of the Gospels is here seen in an eternal setting. This is the setting in which Christians must always see Him and know Him. This is the setting of the Creed.

THE GOSPEL. ST. MATTHEW 27:1–54:

The passion of Jesus Christ is the historic cornerstone on which faith in the Risen Lord rests.

●

PSALM 130:

Here is the outpouring of a faithful, hard pressed soul. Its appropriateness at the beginning of Holy Week is the poet's conviction that "with the LORD there is . . . plenteous redemption."

PSALM 138:

"I will give thanks unto thee, O Lord, with my whole heart" sings the psalmist (v. 1). "For though the LORD be high, yet hath he respect unto the lowly" (v. 6). This poet's insight is not only good news for each of us, it is also true of God's relation to Him who humbled Himself to the death of the Cross.

JEREMIAH 8:9–15, 18–9:1:

"The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them?" (v. 9, KJ). In the context of Palm Sunday thinking, the whole of this passage strongly suggests that the way of the Cross is to the world a way of foolishness.

I CORINTHIANS 1:17–31:

Read this passage as an explanation of the meaning of the Passion as described in the Gospel. Each passage throws significant light on the other.

Easter Day, March 29, 1959

THE THEME:

Victory and salvation.

THE EPISTLE (A). COLOSSIANS 3:1–4:

Set your minds on things which inhabit the region in which the Risen Christ dwells. He is the victor over death and life's champion.

THE GOSPEL (A). ST. JOHN 20:1–10:

In the Easter event we see the first dawning of the faith that Christ is victor over death.

THE EPISTLE (B). I CORINTHIANS 5:6–8:

Christ, who died and rose, is the new, effective sacrifice. Through Him we have salvation.

THE GOSPEL (B). ST. MARK 16:1–8:

Here is the stark narrative of the first Easter, on which those who were His came to know Him as victor over the grave.

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PSALM 98:

Even though this ancient hymn of thanksgiving is part of Evening Prayer (p. 27), it is little known because it is seldom substituted for the Magnificat. All that the poet says about the Lord having "gotten himself the victory" and having "declared his salvation" suggests our Lord's resurrection. It is appropriate that elaborate church music (vv. 6–7) and the very elements of nature itself (vv. 8–9) join in praise of Him who is victor over both sin and death.

PSALM 114:

Israel's confession of faith is usually couched in remembrances of God's active part in her past. This psalm is an excellent example of such an ancient statement. Now that God has raised Christ from the dead, there is a new event, even greater than deliverance from Egypt, which must be included in such a confession.

ISAIAH 51:9–16:

We have here the last two stanzas of a poem on "The Coming Salvation." (51:1–16) God comforts His people, and on Easter the thread of His reassurance is even stronger than it was for the poet who wrote, "Who are you that you are afraid of a man who dies?" (v. 12). Trust your Maker who is greater than any of your human enemies, says the poet. The Christian adds to this: He who is victor over the grave is greater than he who dies; this One is the Risen Christ who calls you "My people."

ST. LUKE 24:13–35:

The incident on the road to Emmaus has been called "the most Anglican of all the Resurrection appearances." In the course of this experience, two of Jesus' followers had the living Presence of the Risen Lord revealed to them through the opening of the Scriptures and the breaking of bread. It is through Word *and* Sacraments that we know Him in whom is salvation and through whom we have victory.

Book Notes

Edited by Randolph Crump Miller

The Creative Years, by Reuel L. Howe. The Seabury Press, 1959. 256 pages. $3.50

If you are married and have children and have a job, and especially if you are a man, this is a book which speaks to your condition as you approach or are in the middle years. For these are "the creative years," and during this wonderful period you can find deep religious meaning in your wife or husband, in your children, and in your work. In this book Howe applies the insights of his *Man's Need and God's Action* as they become relevant to this significant period in life, which often becomes a time of confusion, indifference, and defeat. He deals with the power of the personal, as we learn to accept the unacceptable in ourselves and others, and especially as we learn to accept the increasing independence and responsibility of our growing children. Parents during this period usually have adolescent children, and this is the age that needs parental understanding. Howe discusses the secret of our creativity: "*The relationship of love is the source of creativity. . . . True creativity comes not from the removal of tension but from the acceptance of it.*" This love, when maintained between husband and wife, is fed on a growing intimacy and responsibility. The main theme of the book is described when Howe says that "all of us face the necessity of growing out of the security preoccupations of childhood to the maturity occupations of adulthood." The book concludes with a chapter called "A Faith for the Middle Years," which restates, in theological terms, much of what has previously been said. Chapters from the book have been reprinted in the *Ladies Home Journal, Reader's Digest* and *Pastoral Psychology*. This is the first book I know of which deals adequately with this period of life, and it has the additional virtue of being oriented toward men, which means that both men and women will read it.

There are many devotional books being published, and they are suitable for reading at any time and especially during Lent. ***Reflections on the Psalms***, by C. S. Lewis (Harcourt, Brace and Co., 1958. 151 pages, $3.50), will attract Lewis admirers. ***Be Ye Thankful: Thoughts for the Holy Eucharist***, edited by John A. Bouquet (Longmans, Green & Co., 1958. 110 pages, $1.25 cloth, $.90 paper), is a devotional anthology from seventy-seven writers. ***So Easy to Love***, by Roger Castle, C. R. (Longmans, Green & Co., 1957. 101 pages. $2.25), is a stirring book for all who desire guidance in their meditations. The chapter titles are intriguing: "The Bad Patch," "What About a Hair Shirt?," and "What God Sees in Us" are examples. ***Meditations on the Nicene Creed***, by Ileana, Princess of Romania (Morehouse-Gorham, 1958. 144 pages. $1.85), is a series of strong, affirmative meditations, using the text of the creed of the Eastern Orthodox Church. The meditations are a good length for lay people. ***On the Way***, by Olive Wyon (The Westminster Press, 1958. 126 pages, $2.50), deals with the way of life and the way of prayer with the maturity one expects of this great person. Her simply written reflections are practical, helpful, and moving. ***Sins of the Day*** (Anonymous. Longmans, Green & Co., 1958. 75 pages. $1.00) is the best list of little sins I have seen, and it is sure to disturb you. If you really want to practice self-examination, try this book.

For adult groups which are following the current Middle East mission study theme, there are several books published by Friendship Press in 1958. ***Middle East Pilgrimage***, by R. Park Johnson (164 pages. $2.95), and ***The Lands Between***, by John S. Badeau (138 pages. $2.95), are the basic books, along with Y. Armajani's ***Adult Guide on the Middle East*** (48 pages. $.50). The last mentioned gives suggestions for involving group members in preparation for six sessions as well as leading them. Of lesser importance is Paul Geren's ***New Voices, Old Worlds*** (166 pages. $2.95), biographies of several twentieth-century American and native Christian missionaries in the Middle East. (The only name likely to be known among our readers is that of Charles H. Malik of Lebanon.) ***Introducing Islam***, by J. Christy Wilson (1957. 64 pages. $.60), is informative and easy-to-read, but covers the same ground as parts of Johnson and Badeau. Anyone reading about the Middle East should certainly include Denis Baly's ***Multitudes in the Valley*** (The Seabury Press, 1957. 320 pages. Illustrated. $5.00). (See the review in the March, 1958, issue of FINDINGS.) He should also read ***Temple Gairdner of Cairo***, Constance Padwick's biography of a truly great Anglican missionary to the Islamic people (S.P.C.K., 1929). This ought to be required reading for everyone going into the ministry or the mission field. Other books on the Middle East are recommended in the January—February issue of *Churchways*.

Religion as Creative Insecurity, by Peter A. Bertocci. Association Press, 1958. 128 pages. $2.50

In this brief but important book, the author explores the nature of religion by asking such questions as, "What does it mean to be human?" and "What makes human life worthwhile?" In dealing with these questions he rejects all religious, emotional, and intellectual security systems that have as their ultimate objectives "peace of mind," adjustment, or the limited certainties of "scientism." Positively, he argues for an attitude toward self, man, and God, which has as its focus a dimension of life characterized by "creative insecurity." The risk of making decisions for love, forgiveness, and freedom, when sus-

tained by God, leads to the more deeply rooted security of faith in God. Teachers and parents who share this outlook will find the book helpful in preparing them to teach in these terms. It is also provocative for college and adult discussion groups. *(John Pyle)*

These Are Your Children (Expanded Edition), by Jenkins, Schacter, and Bauer. Scott, Foresman & Company, 1953. 320 pages. $4.00

Here is a book for the parish reference library, where it may be readily available to parents and teachers alike. Anyone working with children will be wiser for two hours spent browsing through this readable book. Anyone interested in a specific age-level should not miss the opportunity of studying about *his* youngsters in detail. There is a pattern of pictures, interpretations, and case studies which will help him understand his own group or individual child. Yet it tells us that every youngster is different. *(Eleanor E. Sandt)*

Emotional Problems of Adolescents, by J. Roswell Gallagher, M.D., and Herbert I. Harris, M.D. Oxford University Press, 1958. 174 pages. $3.50

These doctors know that most young people get through adolescence without harming themselves or their parents, but they also know what might happen, and this book moves from the normal problems to the more extreme ones. If you have a boy or girl with specific problems, such as anxiety, homesickness, scholastic failure, or what seems like poor adjustment to his world, this book will help you to understand the situation and the youngster.

Segregation and the Bible, by Charles Everett Tilson. Abingdon Press, 1958. 176 pages. Cloth $2.50, paper $1.50

Dr. Tilson, who has a very sensitive Christian conscience regarding cultural developments, summarizes the Bible passages utilized both by segregationists and integrationists for the support of their arguments. He evaluates these arguments and their presuppositions in the light of current Biblical scholarship and asks in his own way, "Do these assumptions and arguments spring from the Christian conscience or from deeply ingrained prejudicial opinions?" While Dr. Tilson realizes that the Bible does not deal with this problem as such, he does see a clear call for racial harmony. *(Charles R. Leary)*

The Bible and Race, by T. B. Maston. Broadman Press, 1959. $2.50

This is primarily a conservative study of the implications of the Bible for racial integration or segregation. The author begins with the concept of "the image of God." He places a Bible text in its context and then interprets it: God, who is "no respecter of persons," made man in one family. The author also deals with the Samaritan references and with the great commission to "make disciples of all nations." He faces the Supreme Court decision in terms of "the powers that be." Finally, he faces the old problem of "cursed be Canaan." Therefore, he concludes that segregation can only be a temporary method and that it must never be used as a means of disobedience to God's intention that we should all be one.

Thirty Five Sacred Rounds and Canons; Songs from Matthew; Songs from Luke; texts by David Demarest, music by Lee Hastings Bristol, Jr. Canyon Press, 1955, 1957, 1953. $.50, $1.00, $1.00

Mr. Bristol is eager to stem the overwhelming tide of poor church music. All who have seen his *Thirty Five Sacred Rounds and Canons* will agree that it is a meritorious and much needed collection. Much less agreement would be found for *Songs from Matthew* and *Songs from Luke*. The music is unaffected and technically admirable, but its style is tedious—one note to a syllable. Merbecke did this well with the service of Holy Communion, but it is much more difficult to cope with longer passages taken from the Scriptures. Here it is not very successfully done. The texts are adapted from the Bible, and in this case the Bible has been undermined. For example:

Martha, who cared for the Master
Bustled with manner unswerving
Scolded because her dear sister
Failed to assist with the serving.
Mary, who sat before Jesus,
Lived for the things he would say.
Mary had chosen the good part,
Which could not be taken away.

Suffer the little children to hear better poetry!

Mr. Bristol has also composed two larger anthems set for mixed voices with youth choir: "The Feast of the Star" (with Harold Friedel. H. W. Gray, 1956. $1.00) and "O God, Beneath Thy Guiding Hand" (H. W. Gray, 1956. $.20). These might be useful for festival occasions where musical performance is the main issue. Mr. Bristol will not be dismayed by these negative remarks, and more people like him are needed to try their hand at the very difficult task of providing us with good church music, particularly adapted to children's needs. *(William B. Schmidgall)*

The Beginning of Christian Art, by D. Talbot Rice. Abingdon Press, 1957. 223 pages. $7.95

This is an admirable book for those who have already read about the subject or have better reproductions in their mind or in their library. Here are a number of illustrations, both line drawings and color plates, but not the skilled reproductions to which we have become accustomed. The author takes into account other treatments of art. *(John G. Harrell)*

Archibald the Arctic, by Archibald Lang Fleming. Appleton-Century-Crofts, 1956. 399 pages. $5.00

Preacher with a Plow, by Samuel B. Coles. Houghton, Mifflin Co., 1957. 241 pages. $3.50

David Livingstone, by George Seaver. Harper & Brothers, 1957. 650 pages. $6.95

Here are three modern missionary biographies which will help to fill a void in current curriculum materials. They record the work of three great personalities who have served the Church in "far off lands." The stories are inspiring and vividly told. The value of the task is made real in factual and living terms. These are books to live with. *(Robert C. Batchelder)*

The Animals of Doctor Schweitzer, by Jean Fritz. Illustrated by Douglas Haviland. Coward-McCann, 1958. 60 pages. $3.00

This book tells the story of some of the animals that came to the jungle clearing in Africa where Dr. Albert Schweitzer, a great doctor, lives and has his hospital. The doctor loved and fed and tended them. There is the story of Monsieur le Pelican who played the night watchman; of Leonie and Theodore, antelope fauns who lived for a while in the doctor's room; of Thekla, the hog

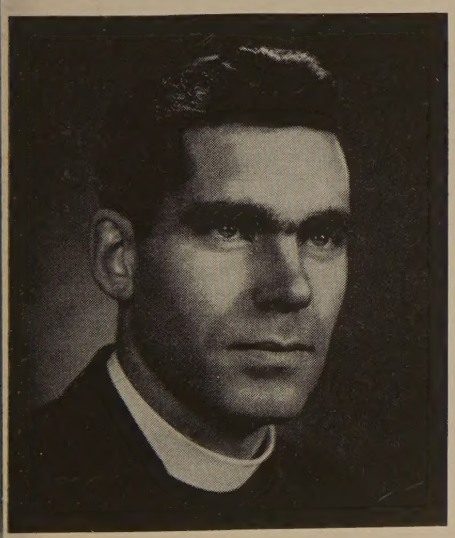
who would not stay home; of Josephine, the wild boar who insisted on going to church; and of others as well. The author is attempting to show Dr. Schweitzer's great love for all things that live. The illustrations are in black and white. Recommended for children six years old through nine or ten. It might be especially useful in second-grade church school classes which are using *My Place in God's World.* *(Agnes Hickson)*

Handbook of Co-Ed Teen Activities, by Edythe and David DeMarche. Association Press, 1958. 640 pages. $7.95

This book has everything! Recommended for leaders, teachers, and parents of teenagers, it discusses their problems, but primarily it suggests all kinds of activities which will appeal to some teenagers at some time. Encyclopedic in scope, it has a good index and bibliography.

The Art of Dating, by Evelyn Millis Duvall, with her daughter, Joy Duvall Johnson. Association Press, 1958. 254 pages. $2.50

This book is suggested as one to be read by all teenagers. It also can serve as a basis for discussion in high-school classes and fellowships. It is a companion to *Facts of Life and Love,* which has already become a minor classic. Against the background of wide experience, Mrs. Duvall and Mrs. Johnson have classified the many questions asked by teenagers and have worked out answers which are realistic in terms of today's world and consistent with a Christian outlook on life. Cars, dates, family opinions, how to say "No," and many other issues are considered.



The Rev. K. H. Michael Creal

ITEMS

Important appointments in Christian Education • Announcement of Training Program

A PROMOTION and two new appointments in the Department of Christian Education were made by the Presiding Bishop at the December meeting of National Council. The Rev. George L. Peabody, former Associate Secretary of the Laboratories on the Church and Group Life, has been promoted to Executive Secretary of the project. He succeeds the Rev. John B. Midworth, who is now rector of St. Francis' Church, San Francisco, Calif. The Rev. Edward T. Adkins, former rector of St. Paul's Church, Overland, Mo., is the new Executive Secretary of the Adult Division, succeeding the Rev. A. Donald Davies, now rector of Grace Church, Monroe, La. Miss Irene M. Scudds has been appointed Senior High School Editor in the Division of Curriculum Development. She comes to this post from Calvary Cathedral, Sioux Falls, S.D., and has also served as Director of Christian Education in the Diocese of Southern Ohio.

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THE THIRD SESSION of the Training Program for Parish Assistants in Christian Education will be held at Bexley Hall, Gambier, Ohio, from June 11 through August 29. Both men and women are eligible for this three-month course; newly assigned clergy responsible for Christian education in their parishes, as well as women who are entering Church work, will find this training invaluable. Inquiries should be made to Dr. Johanna K. Mott, 28 Havemeyer Place, Greenwich, Conn.

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THE THIRD installment of the Episcopal Young Churchmen's Junior Handbook is now available. A year's subscription costs one dollar; the first two installments will be sent with new orders. Make checks payable to Lindley M. Franklin, Jr., Treasurer, and mail to the Youth Division, 28 Havemeyer Place, Greenwich, Conn. This issue contains suggestions for observing Lent and Easter in junior-high groups.

ANOTHER important appointment in Christian education has been made —this one for our sister communion, the Anglican Church of Canada. The Rev. K. H. Michael Creal has been named to succeed the late Rev. A. Harding Priest as General Secretary of the General Board of Religious Education. He is a native of Saskatchewan, where his father was a clergyman, and received his education in Canada. He taught history in the University of the South, at Sewanee, Tenn., and is married to the former Dorothy Wright of Richmond, Va. He goes to the national post from the Diocese of Niagara, where he has been Missioner for the past three years.

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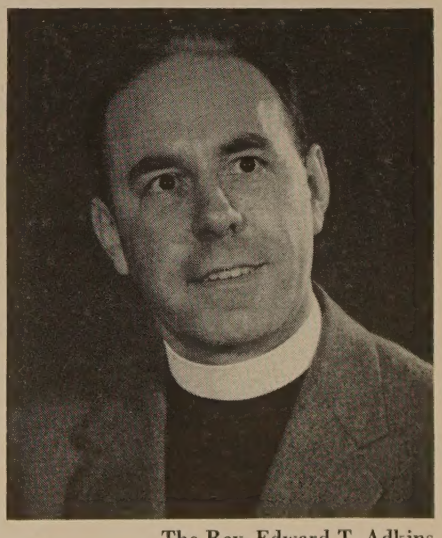
"Art in Christian Education" is the theme of the special February issue of the *International Journal of Religious Education.* The magazine points out the vast resources in the fine arts which are available to parents and other religious education leaders. Reproductions of historic and contemporary pictures are included in this issue, and suggestions are given for pictures which may be hung in homes or churches. One to five copies may be purchased for fifty cents each from P.O. Box 238, New York 10, N.Y.



The Rev. Edward T. Adkins

Tools for Adult Christian Education

METHODS

Design for Adult Education in the Church

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The Word and His People

SUZANNE DE DIETRICH

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